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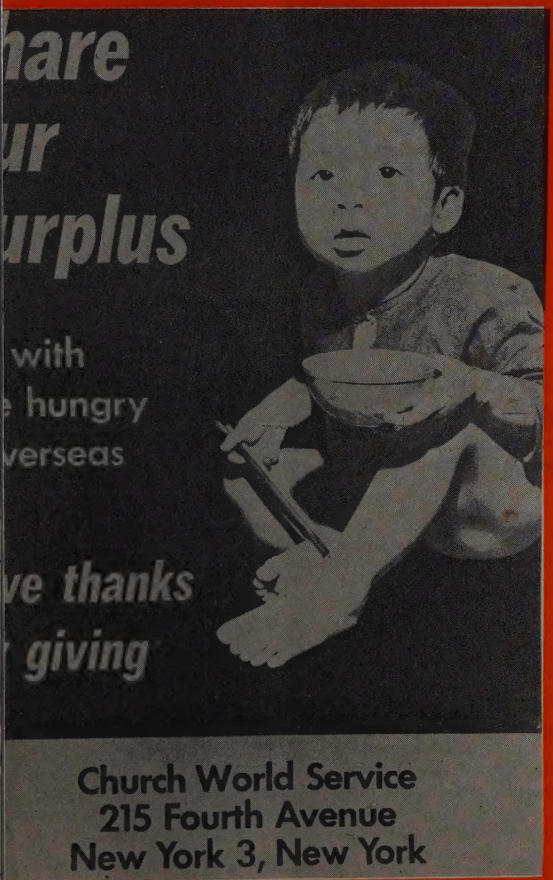
# LUTHERAN MEN




November

1955

Volume 36
No. 11

Subscription
$1.50 a year

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## LUTHERAN MEN

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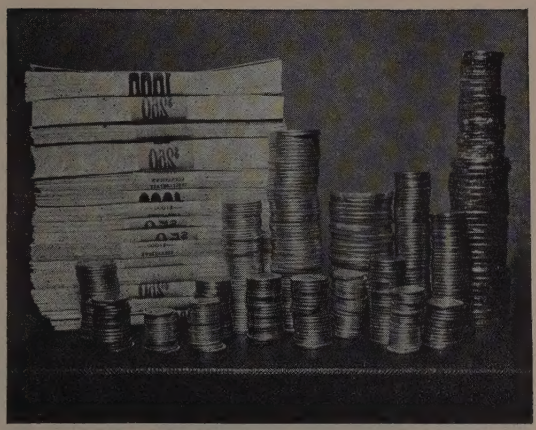
Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States — Subscription . . . $1.50 a year

# Stewardship in the Making of a Life

by WALTER L. SHAFFER



Stewardship Involves More Than This

As WE approach the study of Christian stewardship, we are confronted with imperative questions, such as: What is the prevalent conception of Christian stewardship? Can we confine its interpretation and application to the present day conception of stewardship? What is the generally accepted definition of the word "stewardship"?

The United Stewardship Council has adopted this definition, that "Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions; based on the conviction that these are a trust from God, to be used in His service for the benefit of mankind."

Mr. Shaffer, Charlestown, S. C., is a member of the Board of Social Missions of the South Carolina Synod, director of evangelism of the synodical Brotherhood, and active layman in Redeemer Lutheran Church and formerly member of the church council. He is the manager of Henry's famous restaurant of that city.

Dr. Clarence C. Stoughton, president of Wittenberg College, states: "We differ on definitions, but there seems to be some common agreement that we are dealing with a basic principle of Christian living. It was the statement of a theological truth, perhaps, the truth that commitment to Jesus Christ is an empty phrase unless it included obedience to His will in every area of our lives, unless we give our whole life to Him."

### *Giving or Living?*

It is a sad fact, unfortunately, that all too frequently we approach the question of Christian stewardship on the plane of *giving*, rather than on the plane of *living*.

In the Christian Church the word "stewardship" is unpopular. In the minds of most people that word calls up associations that are not altogether pleasant. Why? Because people have come to think of stewardship largely in terms of raising money.

Recall, in part, the definition above —"is the systematic and proportionate giving." At this point too many people stop.

Here it becomes evident that the emphasis has been on the raising of funds, rather than on the building of character; that we have thought much too much about stewardship in terms of money, when we should have been thinking in terms of *life*. Is it not a fact, also, that the bulk of stewardship literature, preaching and teaching has been from either a legalistic or mixed point of view, and has stressed the mechanical observance of a legal requirement supposed to have been laid upon all Christians alike, rather than from the viewpoint of Christian liberty and the supremacy of Christ in the motive?

As men have searched the Word of God for some principle to guide them in determining how much they ought to give to God, they have naturally turned to the Old Testament law of the tithe.

### *The Tithe*

Tithing has been proclaimed as the solution to all the problems of Christian giving. There are very definite religious values in tithing. When we tell a man to give the tithe of his income to the Lord, we tell him something definite and concrete.

The principle of the tithe can be explained thus: To tithe is to honor God, because, in tithing, God's portion is taken out first. The payment of the tithe also reminds men of God's ownership and man's stewardship.

An emphasis upon tithing has produced a distinct advance in the promotion of stewardship in the church, but it would be a mistake for us to think that we can solve the problems of Christian stewardship today simply by intensifying the emphasis upon tithing.

Christian stewardship must go much deeper and have a broader basis than the Old Testament law of the tithe.

The Church must be very careful in her preaching of the tithe to remember the difference between Law and Grace. Paul insisted that Christians were not under Law but under Grace. Here, too, we encounter the danger of thinking that the payment of the tithe fulfills the obligation of Christian stewardship. Man's response to what God has done for him is a matter of Grace, not Law. If that response is to be "as God hath prospered him" it certainly should take a larger percentage of the income of the rich than of the poor.

Paul has given us, in 2 Cor. 5, a superb statement—his understanding of the meaning of the Christian life. Trying to account to his critics for the driving power in his life, Paul says, "We make it our aim . . . to be well-pleasing unto Him . . ." He goes on to extend this idea to include the final judgment, when he says, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

### *Time*

One way the Christian will discharge his responsibility as a steward is through rendering an account to God of the way he uses his *time*. It is true that we all have the same amount of time. We vary greatly as to how much money we have. But we all have twenty-four hours in each day. The difference lies in the way we use our time. We do not increase in our capacity to serve God through neglect of the duties that are laid upon us in the earning of a living. But if Christ is the Lord of our time, we will not become so absorbed in the making of a living that we have no time for the *making of a life*. Every man who has the will to do so can arrange his time in such a way that he has some time for private and public worship.

### *Talent*

Any true understanding of stewardship must also involve the stewardship of *ability*. If a man has yielded his life to Jesus Christ, it follows that the abilities he has must be laid on the altar of the service of God. We know that men vary widely in their talents. There are some who have one talent; there are some who have ten talents. Now God does not demand the rendering of an account for the abilities man does *not* have, but Jesus lays down the principle that what God expects of us is in proportion to what He has given us. He says, "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more."

**Needy in Japan**

Stewardship means helping others with our possessions, but it also means giving our lives in love to God and fellow men.

Suffice it to say that the ten-talent man has not discharged his responsibility to God when he is content to render the same kind of service that the one-talent man can render.

### *Possessions*

The stewardship of *possessions* must be seen against the background of man's response to the love of God in Christ. It roots in the larger surrender of his whole personality to God, which a man makes when he acknowledges Jesus Christ as Lord and Master of his life. The stewardship of possessions must be seen in the setting of the stewardship of *all of life*. The proper stewardship of time and ability is just as important as the stewardship of man's posses-

sions.

Some men, unfortunately, give their possessions without giving themselves. Men who have grown rich in this world's goods may in a limited way give of their possessions to the support of the Kingdom of God without ever yielding themselves in love and devotion to Jesus Christ. Men do at times give to causes in which they are not interested, simply because of social pressure or to maintain their position in the community. Of course, this kind of indifferent giving would never permanently support the great enterprises of the Kingdom. The Christian program of action must be supported by those whose giving is rooted in Christian convictions. The lordship of Christ over our possessions does mean that every expenditure for ourselves must be considered in the light of the relation of this expenditure to the whole work of the kingdom.

### *Everything is a Gift*

"What do you possess," Paul pointedly asked the Corinthians, "that has not been given you? And if it was given you, why do you boast as if it had been gained, not given?" (1 Cor. 4:7) Suppose this question were asked of you? Or the question, "How good has God been to you, after all?" You can write your own answers; each of us can; but it won't differ greatly from that which Luther gave us in the small catechism. Remember how it goes: "I believe that God has created me and all that exists; that he has given and still preserves to me my body and soul with all my limbs and senses, my reason and all the faculties of my mind . . ." All this—strong body, good health, mind, intelligence—all from Him. I hear because of Him. I have the ability to touch and smell; to see; to feel. Truly, Lord, thou hast been too good to me. Together with food, clothing, home, family and all my property. I had thought I had earned that. But Luther is right—"that he daily provides me abundantly with all the necessaries of life . . ." Great gifts, all these, but one still greater comes from his hand.

He forgives me.

When I turned away from him, disobeyed and rebelled, sinned, he sent His Son and called me back to him and forgave me.

This is the greatest gift of all.

Do you now begin to see how important stewardship is? This practice of the Christian religion? How else can we give evidence of our understanding of all God has done for us? How else can we make our faith real?

Let's get this one clear fact burned into our thinking, that all we do for him, all we give of our lives and resources, every deed of our Christian calling, everything that is in any way a part of the good works of Christion stewardship, if it be real and honest and genuine, is the fruit of our gratitude to him.

### *Art of Grateful Living*

Stewardship is seeing God's goodness and in overflowing thanksgiving dedicating to him the fullest use of our whole life. We can take this further. It's what we do for our Lord

after we have once come to him in complete trust. It's the result of our faith, the evidence of our believing. It's the good works that follow his acceptance of us and our acceptance of him. Because we believe in him, because we are thankful to him for his everlasting mercy and grace, we serve him with our full life.

We must recognize that the practice of Christian stewardship is a fine art. It cannot be solved by the complete renunciation of the ownership of material possessions. It can only be solved as Christians use their possessions, their time, and their abilities in a Christian way. There is no simple rule that can guide the Christian in the use of his possessions.

The art of Christian stewardship requires a fine sense of balance and proportion. It roots in the whole Christian understanding of the meaning and purpose of life. It involves the spending of money to provide for our own necessities and for the needs of those who are dependent on us. It involves a reasonable provision for the hazards of life, for sickness, old age, unemployment. It involves the wise use of money for the enrichment of life in terms of education and culture. In many cases a man increases his capacity to serve as he himself seeks educational, cultural and spiritual enrichment.

It will always be true that one of the most difficult tasks facing a Christian will be to be a Christian in the use of his money, to hold to a true balance the various demands made upon him, and to render a stewardship of his possessions which will be pleasing to God.

Yes, Christian stewardship is an art. Is is a difficult art to master.

But those who master this art will find that they receive full compensation when they stand in the presence of their Lord and receive his blessing: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." (Matthew 25:23)

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A 12-year-old boy's impression of Sherlock Holmes—

**"Elementary, Watson!"**

As I look back into my notes, I find a case which my friend and colleague Sherlock Holmes had little or no trouble solving. It was Sept. 29, 1898, when we were called to Graystone Manor. There had been a murder.

Holmes walked around the corpse for about an hour, when he suddenly exclaimed, "Halloa, halloa, halloa, halloa, halloa, what's this?" He picked up a cigarette and examined it carefully. "Hmmmmmm," he said, "the killer was six feet tall, weighed 210¾, had blonde hair, was wearing a plaid tie, green shoes and pink sox."

"Extraordinary, Holmes! How did you do it?"

"I don't know," said Holmes

We later found the murderer, and went home.

—Peter Mohr

# Education for Living

by EARL S. RUDISILL

## *A Christian Brand of Appreciation*

We humans, Christians included, take too much for granted. Life, health, family, home, employment, friends, church, the Bible, God, divine love, Christ's sacrifice, and what not. We tend carelessly to follow this line until some disappointment or loss overtakes us. Then we weep and complain. Should we not long before such happenings give serious thought to the fact that all we are and have are unmerited—the free gifts of God?

Are we not all inclined to take credit for everything good that happens and to blame someone else for all that is unwelcome? Isn't it easy to assume that we deserve all we receive, and more? We, the creatures of God, take ourselves pretty seriously and like ourselves quite well. We are likely to forget God until we are in trouble or special need. How grateful we should be for all the rich mercies which come to us!

We ought constantly to render thanks to God for life itself and for all that comes with it. How wonderful it is to have normal vision—even color vision which the animals and birds do not have. Thousands are blind, and have to work hard to make the other senses compensate for their deficiency. A blind friend of mine once remarked, "It must be awful to be deaf." She appreciated the powers which were left to her.

Isn't it fine to have normal mentality? Large numbers are feebleminded in one degree or another. We are sane while many others are temporarily or permanently suffering from mental illness. Do we appreciate the normal functioning of our bodies? Are we grateful for the numerous details which help to make life worth while?

I have facetiously remarked that on one occasion I exercised very good judgment—when I decided to be born in North America and at this period of history. Of course, I had nothing to do with it. But do we appreciate what life in North America in this century means? How do we rate democracy in contrast to the various types of dictatorship? Do we consider our good fortune of living in a literate land and for the education—little or much—which we have received? Are we glad we can read and write, enjoy music and art, have social life, do creative work, and take part in God's great work? Does it mean anything that we live amid sanitary conditions, with good medical service, excellent libraries, art museums, and in a culture that is far superior to the crude life found in many parts of the world?

We need to think seriously of all these benefits—both spiritual and material. Consider what life would be without them. How can we express our gratitude to God—in words, worship, and services to God and man?

●

# Brotherhood in Action

by CHARLES F. BROBST

## *The Personal Touch Increases Church Attendance*

Church attendance is a requisite for a healthy spiritual life. To receive the grace of God the channels through which it is brought must be used. These means of grace are the Word of God and the Sacraments. The Word may be read or heard elsewhere but nowhere under the same favorable conditions as in church worship. The Sacraments can only be received in church, except in unusual circumstances such as illness. This makes church attendance necessary.

There is another important reason for church attendance. He who recognizes and appreciates God's love and goodness will have a desire, motivated by an inherent gratitude, to praise and thank God unitedly in fellowship with kindred spirits. In church, the atmosphere and appointments are an aid to the spirit of worship. Church attendance is important to all Christians who truly love the Lord, because it gives opportunity to express thanks and render praise and honor to a great God.

Devoted members and leaders of the church realize their responsibility towards those less concerned about the privilege and necessity of receiving God's grace and expressing their gratitude in the church service. They devise all kinds of media to secure faithful church attendance.

To attract worshippers, congregations make their church buildings as comfortable and attractive as possible. A few generations ago, members had to bring their own foot warmers. Today, we have the most modern and efficient heating systems to make us comfortable. In the summer, more and more air conditioning units are being installed to make church attendance more conducive. No expense is spared, and why not, to draw people into the church.

One congregation paid more than $3,000 for the installation of an air cooling system. This is credited with securing a 10 per cent increase in church attendance during the summer months. Zion Lutheran Church, Wilmington, Delaware, conducted a church attendance program over a 14-week period beginning July 3. This effort resulted in a 23 per cent increase over that of the same period the year previous. The contrast is significant.

Under the leadership of Earl D. Krapf, in Zion Church, preparation was made over a two-month period with detailed plans and dates outlined and followed. The careful planning and concluding visitation of the members resulted in a renewed interest and enthusiasm by a large number of parishioners. An attractive building, good music, eloquent preacher, publicity, letters, ciculars, etc., have their value but this is far exceeded by the interest shown by one person in another as he visits with him in his home. Personal interest shown by active leaders of the church in those more aloof from it is still the best way to increase church attendance. The King's Men Program is a useful tool to accomplish this end.

If Christians believe that they are their brothers' keepers, they must make earnest efforts to bring the members of the household of faith into more vital relationship with Christ. This is done, at least to a large degree, by securing their church attendance.

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# Boy Scouts

by GEORGE A. EICHLER

### *Making a Pilgrimage*

The Brotherhood of the Ministerium of Pennsylvania sponsored two pilgrimages to Muhlenberg College on Saturday, September 30. One was the annual visit of the Boy Scouts and the other was the annual pilgrimage of the Brotherhood to a place of religious interest. A total of 1500 persons visited the campus of the college. They toured the college buildings, heard the president speak of expansion plans, attended a religious service, and saw a football game.

It is difficult to overestimate the good accomplished by such an event. It surely created a greater interest and loyalty to the college. The scouts are material for future students and very desirable students at that. Many a Brotherhood man will better understand the true function of the college in the life of the church and community because of the visit.

We would like to know if such pilgrimages are being made to any other of our ULC colleges. If so, please write and tell us about it. We would like to publish it in this column.

### *The Good Turn*

Boy Scouts are taught to do a good turn daily. This is one of the most important lessons a boy can learn. To be kind and thoughtful of others certainly helps to make this old world a more pleasant place in which to live. The Master exemplified this in his daily life. Surely thousands of scouts do a good turn daily. Some of these are more thrilling than others. We would like to publish some of these and invite

scouts and scouters to send us some that you have heard about.

The good turn is scouting in action. Please send us some good turn stories.

# Seeing Wonder In Our Own

by ROY L. SMITH

She was a brilliant young musician, and her artistry had thrilled the audience which had gathered in the high school auditorium of the small midwestern city.

Following the concert a youth of the town approached her manager at the hotel, saying, "I am only a beginner, and I am not an artist, but I have an ambition to be, and I wonder if you would be willing to listen to me play and then tell me whether or not you think it would pay me to go on with my musical education."

The manager was a kindly individual, with a great sympathy for budding artists, who had made it a rule to hear every aspiring youngster who might want an audition. "Sometime I will discover a genius that way," he explained to his friends.

The next morning, very early, the youth came to the hotel with his sister and his violin. As he played a simple melody the concert manager suddenly realized that here was a young musician of extraordinary ability. Before he had finished his third number the manager was ready to assume responsibility for launching him on a musical education and eventually a career. "You have great promise," he said to the lad, "and I am willing to see you through to your big chance."

An hour later, as he lay back in the barber chair the barber said, "I heard that little girl from the big city play last night and it was simply wonderful. I never heard anything like it in all my life. You're her manager, are you not?"

"Yes, I am," the man in the chair replied. "And I am glad to know you enjoyed the concert. That's good pay for bringing her to your town. But I am wondering if you have ever heard Jim B—— play the violin."

"Jim?" the barber said, incredulously. "Jim play the violin? Why no, I never heard him play. He can't play. He's just one of our home town boys."

"I am afraid that is his worst difficulty," the manager replied, quite thoughtfully. "If he had come here from Chicago or New York you would have thought him a genius. But because he grew up next door to you he will never be able to play."

There was something of that in Jesus' word about the prophet being without honor in his own home town. Maybe we have a stewardship for the talent and for appreciating our own young people who are growing up in our midst.

# Thanksgiving

by EDWIN R. ANDERSON

Thanksgiving Day: A national holiday in the United States commemorating the harvest of the Plymouth Colony in 1621, following a winter of great hardship. That is the official description of this day.

Did you know that it was not always thus? That when it was first inaugurated, it was a rather insignificant event with only a few Eastern states participating? Did you know, also, that the change was effected largely through the determined crusade of one woman?

Her name was Sarah Hale, and she was fired with the determination of having the whole nation joined together in setting apart a national day for giving thanks unto Him from Whom all blessings flow. To this end she resolutely set herself, with an endless flow of articles and letters to the various newspapers and journals of her time. In addition, she pleaded long and earnestly with Presidents Fillmore, Pierce and Buchanan, during the period of 1856 through 1864. A small measure of triumph was granted in the year of 1852, when her campaign succeeded in uniting 29 states in marking the last Thursday of November as Thanksgiving Day.

This writing can be secured in tract form from the American Tract Society, 21 W. 46th St., New York 36, N. Y.

Then came the dark days of the Civil War. Who would listen to a lone woman with her persistent plea for "just one day of peace amidst the blood and strife?" One man did, for her entreaty won the ear of a great American, and in 1863 President Abraham Lincoln officially proclaimed the last Thursday of November as the day set apart for the national giving of thanks unto Almighty God. Lincoln lived but to see only two such occasions, but Sarah Hale lived well on into her late 90's, content that her long-cherished hope had at last become a reality.

By the tireless efforts of one person, the observance of Thanksgiving Day became a reality. For the most precious meaning of thanksgiving we look likewise to one person, our Lord and Savior Jesus Christ. Because of Him, thanksgiving can be more than a day on a calendar, with deeper significance than "turkey and trimmings." Because of Him, we can cry out in praise and worship, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

Thanksgiving Day owes much to the love, grace, and mercy of Him who gave Himself on Calvary. Everything about Him is marked with the grace of giving. He gave up heaven for earth. He gave Himself into the

hands of sinful men that He might give out His unfathomable love to all. He gave Himself for us, that there might be forgiveness for sin. He gave, and gave, and gave, until He had given all, and could cry out, "It is finished" (John 19:30).

And now upon such a day, with such a remembrance, do you know Him personally? His has been the "giving." Where is your personal "thanks" through repentance and faith, so that for both Himself and for you, there may be that blessed bond of true "thanks . . . giving"? He offered thanks for you in the very face of Calvary. Now He is waiting softly and tenderly for your word of thanks in return, by your heartfelt confession, "God be merciful to me a sinner" (Luke 18:13).

"Come now, and let us reason together, saith the Lord" (Isaiah 1:18). Real thanksgiving is to know the power and blessedness of His salvation for all the days, whatever be their substance and fortune. And remember, it is only the man or woman who is transformed by grace divine who can truly be thankful, for "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

# News

**These smiling refugees have found something to be happy about besides the fact that their picture is being taken! Through the efforts of the Lutheran World Federation resettlement office in Salzburg, Austria, they are about to be interviewed for resettlement to Sweden. The two families shown, both from Rumania, have lived in refugee camps for the past ten years.**

### *In Memoriam*
### *George L. Schmehl*

Funeral services were held on Oct. 1 for George L. Schmehl, of Reading, Pa., an organizer and treasurer of the Reading Conference Brotherhood.

Mr. Schmehl had been serving his 18th year as treasurer at the time of his death. A life-long member of St. Daniel's Lutheran Church, Robesonia, Mr. Schmehl, prior to his retirement, had been employed as a construction foreman by the Reading Co.

Preceded in death by his wife, Deborah, Mr. Schmehl is survived by a daughter, Mary A., wife of Clifford Kerling, at home; two grandchildren; two great-grandchildren; a brother, Adam, Philadelphia, and two sisters: Mrs. Sarah Kulp, Hyde Park, and Mrs. Susan Stump, Sinking Spring, R. D 1.

Serving as pallbearers were the following conference Brotherhood officers: Albert J. Henrich, president; Dr. James Fesman, vice president; LeRoy Mohn, secretary; Richard Snell, past president; Paul Dahms, past president; LeRoy Mohn, Jr., president of St. Daniel's Brotherhood.

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**Support the King's Men Program**

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### *Canada Laymen's Retreat*

To come apart and rest a while was the experience of the 55 men of the Canada Synod who attended the first retreat for laymen at Elim Lodge on Pigeon Lake, Sept. 9 to 11. Arriving Friday evening, the men enjoyed a get-acquainted program and coffee hour, followed by Quiet Moments under the leadership of the Rev. Harry Lossing. Roy Hilker was chairman for Saturday's program. Guidance for the morning private devotions were prepared by the Rev. Frank Jensen and were in preparation for the three messages of the guest speaker, Dr. J. Ray Houser, president of Waterloo Seminary. The Bible hour was led by Rev. H. Lossing. The various sport facilities offered a period of recreation and relaxation Saturday afternoon. At the evening chapel hour, Fred Linke gave a musical program and Samuel Weicker gave a message on "Faith and its Development." Ernie Berner was in charge of the fellowship hour in the evening.

Herbert Fischer was the chairman for the program on Sunday. After the early morning "Hymns of Praise" and private devotions the men motored to Peterborough and worshipped with the mission congregation there. The Rev. Herbert Gastmeier, pastor, conducted the service, and the Rev. A. G. Jacobi, D.D., preached the sermon. The site for the proposed new church was shown during the tour of the city. Following the afternoon message of Dr. J. Ray Houser, a Laymen's Panel—"Serving the Lord more effectively"—was conducted by J. Gerald Hagey, president of Waterloo College. The final "Moments of Dedication" was a fitting climax to the retreat, the theme of which was "Christ for Today," and whose aim and purpose

was to deepen our spiritual life; to seek a better understanding of our faith; and to interpret our faith for this day.

Twenty-eight men of St. Stephens, Kitchener, painted the church and parsonage on Saturday, Sept. 17. Walter Schmidt was in charge of the group.

Fifteen men of the new Lutheran Mission in Kitchener, Rev. Paul Eydt, Mission developer, prepared and seeded the lawns at the new parsonage on Cambridge Ave. William MacGregor was in charge of the project.

Fifty years of continuous teaching in St. Matthew's Sunday School by George Hoelscher was acknowledged at the rally service on Sept. 25. For many years Mr. Hoelscher was superintendent of the Sunday School.

***Church Councillor's Convention***

The 1955 annual meeting of the Church Councillor's Association of the Kitchener - Stratford Conference will be at Zion Church, Stratford, Nov. 6, at 2:30 p.m., the Rev. Walter Ohrt, pastor. The Rev. W. A. Mehlenbacher will be the guest speaker in the afternoon. A panel discussion on "the layman's role in the evangelism program" will follow. Men and women interested in our evangelism program are invited to attend.

—Samuel Weicker

**Support the King's Men Program**

***Florida Brotherhood Retreat***

The annual retreat of the Lutheran men of Florida was held October 8 and 9 at Camp Emanuel, Groveland, Fla. Games, fellowship and study featured the two-day retreat. Speakers were C. M. Brubaker, banquet toastmaster; the Rev. C. Oscar Leonardson, executive director of the Augustana Brotherhood; Les. Sanders, a teacher in Jacksonville; the Rev. Henry V. Kahlenberg, D. D., pastor of Trinity Lutheran Church, St. Petersburg, who preached the sermon.

**Support the King's Men Program**

***Guidance Clinic***

A clinic to provide guidance and counseling service for adolescents and adults with educational, vocational and personal problems opened at Muhlenberg College, Allentown, Pa.

Dr. Walter H. Brackin, head of the department of psychology, is in charge of the new clinic.

**Support the King's Men Program**

***Introducing Hinduism***

*Introducing Hinduism*, by Malcolm Pitt, (Friendship Press, 60 cents, 59 pages), is one in a series of pamphlets on Popular Introductions to Living Religions. The author hopes that "within these pages a Hindu will recognize his own faith and that the Christian reader will seek further acquaintance following this brief introduction to the Hindu." This little survey of Hinduism should be valuable to anybody who is studying foreign missions and is interested in the approach of the Christian faith to the people of India.

**Receiving Pro Deo et Patria Awards**

Left to right: the Tev. E. J. Stockman, pastor, Larry Phillips, Lanny Tayloe, Tommy Edwards, Toney Tayloe, Lewis Adams, Russell Harr, George Eanes, Billy Johnson, and Ray Welch.

**Scouts Honored**

Nine scouts were honored with the **Pro Deo et Patria** award at St. Mark's Church, Roanoke, Va., the Rev. J. E. Stockman, pastor.

Sometime ago St. Mark's Congregation moved into their new church building. There were many things to be done and no money to do it. The grounds around the buildng had to be prepared for landscaping. There were rocks to be gathered into piles to be carted away. The soil had to be dug up and sodded. There were walls to be painted, floors scrubbed, and windows to be washed. The hymn books were worn and shabby and needed repair. Through the challenge of the **Pro Deo et Patria** award the scouts volunteered to help do this work for their church.

When a second morning service, for the summer months, was started, there was a need for a second choir. The youth of the church, including the scouts, willingly supplied this need and led in the singing of the hymns and the liturgy and provided an anthem for each service.

The Scouting program has received a new impetus and is now reaching approximately 100 boys in the church. Most of the boys who received the **Pro Deo et Patria** award are Eagle scouts and a number belong to the Explorers. These boys are the key workers of the youth program of St. Mark's Church.

—The Rev. J. E. Stockman

## *Vigorous Thanksgiving Appeal For Clothing Urged by LWR*

Lutheran World Relief's annual Thanksgiving Clothing Appeal will be held from November 20 to 27, it was announced in New York by Bernard A. Confer, executive secretary of LWR, the National Lutheran Council's material aid agency.

"In our complex world the simple deeds often carry special significance. To him who goes cold, a clothing gift

makes an effective witness. Given to a needy person without asking for anything in return, clothing makes plain our Christian concern," he said in an appeal to all Lutheran congregations.

The appeal urged congregations to "challenge your people to extend the hand of love in lands where people suffer," and "make your church a depot for gathering of the gifts through Thanksgiving week in November."

The total 2,511,703 pounds gathered last Thanksgiving was about four per cent less than the result of the 1953 Thanksgiving appeal, Mr. Confer went on, asking all congregations that "the challenge of this Samaritan program be brought to church members with renewed vigor."

"We need to make clear in unmistakable terms that the compassionate Savior lives today," he said. "We Americans have a special responsibility toward our needy world neighbors. In no country are the physical essentials of life more plentiful than in ours. We can give thanks to God by sharing with our fellow men."

A leaflet distributed to promote the Thanksgiving clothing appeal featured a statement by Dr. Franklin Clark Fry, president of the United Lutheran Church in America and of Lutheran World Relief, stressing that LWR has clothed or fed literally millions of sufferers.

However, Dr. Fry went on in his statement, "to my mind LWR's most valuable feat has been the way in which it has personalized the harrowing distress overseas for us American Lutherans. By bringing Mr. and Mrs. Smith, Americans, into living touch with the Schmidt family of German refugees, through a gift of used clothing or a few bushels of wheat, it has made us healthier in soul and mind."

"Physical remoteness quickly becomes spiritual distance too. That

is poisonous! The principal reason why most of us close our hearts against human beings in cold and hunger is not because we are cruel or callous. It's because we feel so helpless and far off. Thanks to Lutheran World Relief, we are there!" Dr. Fry concluded.

**Support the King's Men Program**

### *New Headquarters For Board of Publication*

Tentative plans for the erection of a new $1,500,000 headquarters building in Philadelphia were announced by the Board of Publication of the United Lutheran Church in America.

Dr. H. Torrey Walker, executive secretary of the publication board, disclosed that it has entered into an agreement to purchase 16 acres of land on Queen Lane, west of Wissahickon Avenue in Germantown, on which to erect the new building. It will house boards and agencies of the United Lutheran Church now having their headquarters in Philadelphia. These include the Board of Publication, the Board of Parish Education, the Board of Deaconess Work, the Women's Missionary Society, the Luther League of America and several local offices of the National Lutheran Council.

In addition, Dr. Walker said, provisions will be made for offices of the Lutheran Ministerium of Pennsylvania and Adjacent States. All of the boards and agencies and the Ministerium are now quartered in the Muhlenberg Building, 1228 Spruce Street, which has served a the church's headquarters buildin since 1924.

The new building will be colonia in design and semi-circular in struc ture, with a large chapel as one c the principal features.

The printing plant of the Boar of Publications will remain at 150 Lancaster Avenue.

●

### *Dignitaries at Hartwick*

Founders Day at Hartwick Co lege, Oneonta, N. Y., in Octobe found college officials and studen body alike putting their best foo forward in honor of one of the grea est arrays of honored guests ever t converge on the City of the Hill Among the celebrities were the At torney General of the State of Ne York; a former chairman of th Democrat Party in New York State the general chairman of the Bill Graham crusade; the president c the University of Tampa, who de livered the major address.

**Support the King's Men Program**

### *"Luther's Works"*

Publication of an English editio of the writings of Martin Luther tha will require 55 volumes and 15 year to complete is being launched thi fall. It will be known as "Luther' Works."

Cooperating in the project are th United Lutheran Publication Hous and Muhlenberg Press of Philadel phia and the Concordia Publishin House of St. Louis, Mo.

### *Student European Tour Completed by Fourteen*

Valparaiso, Ind.: First European student tour sponsored by Valparaiso University is over. This summer, Miss Anne Brauer, university public relations staff member, was leader of a tour which included six Valparaiso University students, a Wellesley College coed, a student from Washington University, St. Louis, and five teachers.

The itinerary was planned by a New York travel agency in conjunction with Valparaiso University. Essential cost for each person, who paid her own way, was $1,295. The ocean crossing from New York on June 29 was aboard the S.S. Groote Beer, owned by the Dutch government and administered by the Netherlands Office of Foreign Student Relations in cooperation with the U.S. National Students' Association.

About 800 American and foreign students were on the Groote Beer and study programs, international lecturers, politics and art plus short orientation courses on European culture were offered. Sports activities and religious services were also included.

Arriving in Rotterdam on July 8, the party boarded a bus which took them through seven countries in Europe. Main cities and historical highlights in Holland, Germany, Switzerland, Italy, France, Belgium and England were visited until August 25, when they left Rotterdam, returning aboard the S.S. Zuider-Kruis to New York.

### *United Lutheran Church Women*

The 128,000 member Women's Missionary Society of the United Lutheran Church has changed its name to "United Lutheran Church Women."

The change was voted unanimously at the organization's triennial convention in Cleveland in October, attended by 1,500 delegates and vititors from the ULCA's 32 synods in the United States, Canada, Hawaii, Puerto Rico and the Virgin Islands.

**Support the King's Men Program**

### *LWF Exchange Lecturer*

Appointed lecturer in German at Thiel College, Greenville, Pa., is Dr. Hans-Hermann Waldow, the president of the college, Dr. Fredric B. Irvin, has announced.

The new instructor comes from Germany to Thiel under the auspices of the Lutheran World Federation, which last year began the organization of an exchange program for church workers under the Department of World Service.

Born in Sonnenburg, Germany, Dr. Waldow received his A. B. degree at Brandenburg in 1948, studied at Humboldt University from 1948 to 1950, and completed his work for his Ph. D. in Germanistics at the Free University of West Berlin in 1955.

**Security**

Two men were talking about an elderly acquaintance.

"I understand," said one, "that he has a penchant for chasing chorus girls."

The other's mouth fell open. "You mean that now they even pay a pension for that?"

**Wall Street Journal**

# Editor's Page

### *How to Think of God*

So many persons are as confused about God and Christ as was a certain little boy in Sunday school. He had been taught that Jesus was the friend of all people. He liked to sing, "Jesus loves me, this I know, for the Bible tells me so." But he had other ideas about God. God was somebody strange and distant; a stern person who watched like a policeman over people, who did not want boys to laugh and have fun, who punished wrong-doers.

When that boy grew up, he thought that somehow God and Christ were different, or there were actually two Gods, or there were two natures in God—the stern and punishing God of creation and nature, and the kind and forgiving and loving Christ.

Dr. Edmund A. Steimle, professor of homiletics at the Lutheran Theological Seminary in Philadelphia, wrote a magazine article in which he stated that one of the faults of preaching is an overemphasis upon Christ. Christ is over-emphasized and God is de-emphasized, as though belief in Christ were of different value and quality than belief in God, as though God and Christ were two different entities, as though the Gospel pertained to Christ rather than to God.

But the Gospel speaks about God. John 3:16 says, "God so loved the world that he gave his only-begotten Son. . ." This text does not say that Christ so loved the world that he decided to do something which God was reluctant to do. That verse says God took the initiative. God's love sent Christ into the world.

W. T. Conner wrote: "Neither John nor any other writer in the New Testament represents God as loving us because Christ died for us. They always show that Christ died for us because God loved us."

The essence of the Gospel is the good news about God and what he has done for us through Christ. Christ is the one through whom we learn the good news about God.

Christ revealed the true nature and will of God, not some truth apart from or in addition to God. The Nicene Creed clearly states that Christ is God of God, very God of very God, being of one substance with the Father. Christ himself said that he and the Father were one, that whoever knew him knew God, that he taught what he received from God, that whoever believed in him believed in God.

God and Christ were not working against each other, at cross-purposes. The one did not do one thing while the other tried to do an opposite thing. The two were one in intent and purpose.

Christ was the high point, the final and supreme point, in God's revelation to man, and all other revelation must be seen and understood in the light of Christ. Thus if God is thought of only as the stern and punishing deity, and Christ as only

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the kind and forgiving Son of God, we must revise our thinking considerably.

It is true that Christ showed mercy, healed the sick, was friend of publicans and sinners, and forgave people, but we should not forget that he also showed anger. On several occasions he looked with anger upon people whose hardness of heart and unbelief prevented them from accepting him. He spoke angrily about those who offended children. He spoke about a man liable to a jail sentence for his unforgiving spirit. He spoke about hell and the final judgment.

But mark this: Though Christ could be wrathful, though he spoke about and warned about punishment, *he never personally punished anybody.*

Christ healed many persons of their illnesses, but he never said that he would punish anybody with illness. He forgave many persons of their sins, but he never sent anybody to be punished for their sins. He laid healing hands upon many, but he never used his hands to hurt anybody. He did not punish betrayer Judas. He did not punish doubter Thomas. He did not lay hands upon denier Peter.

And so it is with God. He does not deliberately choose to inflict punishment upon anybody. Punishment, like sin, does not have to be caused by God; it comes about in the course of events. Christ did not have to punish Judas, for the betrayer hanged himself. Christ did not have to punish Peter, for th denier wept his own bitter tears. Un belief, disobedience inevitably lead t despair, grief, remorse and hell, i not immediately, then sometime later What a person becomes through hi own hardness of heart, unbelief, re bellion, pride, lust—this in itself i the punishment God warns about.

So when we think of Christ and God, we are not speaking about two different persons, as though only the one could be wrathful and stern, and only the other kind and forgiving What Christ says and does, God says and does. Christ heals, God heals Christ forgives, God forgives, Chris is wrathful, God is wrathful. Bu Christ is not *more* loving and *less* wrathful than God. God is not *more* wrathful and *less* loving than Christ They are one.

The psalmist wrote: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

That is the essence of the Gospel in Old Testament words. That was spoken about God, about the God Christ revealed. That is how we should think of God and of Christ, who revealed God's great love.

—Joseph B. Mohr

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# The Congregation and World-wide Christendon

by ALBERT P. STAUDERMAN

**Author**

The facile pen of the Rev. Albert P. Stauderman, D.D., is responsible for this month's Brotherhood topic. Dr. Stauderman is the associate editor of **The Lutheran,** the national news magazine of The United Lutheran Church, and managing editor of The Muhlenberg Press, the United Lutheran Church's publishing agency.

Dr. Stauderman received his education at Wagner Lutheran College and Hartwick Seminary, and did graduate work at Columbia University. After graduation from college he spent five years as a member of the sports staff of the New York Times. He served as assistant pastor at St. Paul's Lutheran Church, Mount Vernon, N.Y., and as pastor of St. Paul's Church, Teaneck, N.J. In 1951 he was called by The Board of Publication of The United Lutheran Church in America to his present post.

Dr. Stauderman has served on many synodical boards and committees, as delegate to national conventions, and from 1943-46 and 1950-51 as president of his conference. His books include **My Congregation at Work** and **Understanding My Congregation.**

WHEN Pastor Erickson decided t walk home from the afternoon mee ing, he didn't realize what he was i for! It was a bracing autumn da and he thought that a brisk stro alone would give him a chance t plan the speech he had to delive that evening.

The pastor had gone only a bloc when a car drew up alongside hin its horn blasting loudly.

"Hey, pastor, I'll give you a lift, the driver called.

"I'd rather walk, thanks," he re plied. "It'll do me good."

But the driver pulled his car t a stop and got out. "I wanted to as you something, pastor," he saic "My nephew—my sister Matilda' boy—went to the state university thi fall. He's not a member of ou church, but he's a Lutheran, and am sort of worried about him. wish he'd gone to a Lutheran col lege, but he wanted a special course Can you recommend him to som church up there?"

"I can do better than that," th pastor offered. "There's a Lutheran student counselor on the campus, and

**Editorial Committee**

Arthur H. Getz, D.D., chairman; Charles E Johnson, C. Oscar Leonardson, Carl E. Schock S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods

a Lutheran student group. If you'll give me your nephew's name and address I'll have them look him up. Our church sponsors such student work."

"Gosh, I didn't know our little church was able to do that," the man said, surprised.

"Well, it's not our local congregation alone," the pastor explained. "Through the National Lutheran Council we maintain a division of student service which works at hundreds of colleges and universities all over the country . . ."

The pastor hadn't gone much farther when a lad on a bicycle came along. The boy drew his bike up at the side of the road and said, "Pastor, I've got my 'God and Country' award blank ready. May I give it to you now?"

"Sure, son," Pastor Erickson answered. "I'll send it to Minneapolis right away."

"Minneapolis?" the lad asked. "What's that got to do with the scout troop?"

"That's the headquarters of the

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Lutheran Commission on Scouting," responded the pastor. "All Lutheran boys who file for the *Pro Deo et Patria* award must send their applications there."

Not much farther on the pastor was stopped again, this time by a lady. "I've wanted to speak to you about my aunt," she said at once. "She can't live in that big house of hers much longer, and she's about made up her mind to go into a home. I was thinking about the Lutheran home for the Aged, over at the county seat. Do you suppose she could get in there?"

"I'll inquire as soon as I can," the pastor promised. "They always have more applications than they can handle, but it will be good to get her name on the waiting list as soon as we can."

"Isn't it wonderful that our church

**Topic Aims**

1. To see how the local Lutheran congregation is related to the whole Christian church on earth through conference, synod, general body, The National Lutheran Council, and The Lutheran World Federation.
2. To understand that the work carried on by general church bodies is really the work of the local congregation and the individual Christian.
3. To understand that the work of general church bodies is dependent upon local congregations and individual Christians.
4. To lead to intelligent, joyous, and wholehearted participation in the whole work of the whole Christian church at home and unto the uttermost ends of the earth.

**Worship**

**Hymn:** "O How Shall I Receive Thee"
—No. 6 C.S.B., or No. 6 P.S.H.
**Scripture:** Ephesians 2:1-22
**Prayer**
**Special Music**
**Hymn:** "O Come, O Come, Emmanuel"
—No. 1 C.S.B. or No. 1 P.S.H.
**Topic**
**Hymn:** "The Advent of Our God"
—No. 4 C.S.B. or No. 4 P.S.H.
**Prayer, including the Lord's Prayer**
**Benediction**
**Business**
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has places like that," the woman observed. "We're all worried about auntie being alone, and we'd be so pleased if she could get into a church home. We ought to have more of them."

### *A Train of Thought*

Pastor Erickson continued his much-interrupted walk with an entirely new train of thought. When he passed the house where the Ekblad family lived—they were the DP folks from Latvia who had been brought to the community through the help of the people of the church—his vision of the far-flung work of the church began to focus more clearly. People in the congregation often are not aware of the great enterprises conducted by congregations as they work together through social service agencies, through district, synod, and national groups, through agencies like the National Lutheran Council, through international arms of the church like the Lutheran World Federation. His speech that evening would remind them that their congregation is not an isolated unit, cut off from others. It is an integral part of a great framework that joins together like-minded Christians in all parts of the world. The building of the kingdom of God depends upon the loyal support of individual members of the congregations, but like the proverbial bread upon the waters, it brings its helping influence into the lives of the people every day.

### *Church Organization*

When a group of Christian people join together to form a congregation, they are taking the essential first step in organizing an institution that can carry on work which an individual cannot carry on. A congregation can construct a building, call a pastor, provide for the instruction of the young, properly administer the sacraments, and conduct a host of other activities which no individual or family group could do alone.

Early in the history of Christendom, congregations found that there were some larger tasks for which even their strength was not sufficient. Today the proper training of pastors, the extension of the church through missions, the care of orphans and aged, provision for Christian higher education through church-related colleges, and a host of other necessities lie beyond the ability of any one congregation—even the largest and richest. So congregations have banded together.

In the usual Lutheran set-up, especially in America, the order of de-

velopment is somewhat as follows: The individual member is the basis on which the whole structure is built. Individuals unite to form a congregation. Congregations band together in districts or conferences or synods, usually on geographical lines. Synods join together in a national body, ordinarily referred to as a "church." The several national bodies pool some of their efforts in agencies like the National Lutheran Council. On an international and world-wide scope Lutherans are joined together in the Lutheran World Federation.

Lutheran teaching insists that the congregation is the essential, basic unit. Final authority must always rest with the congregation, and not with any outside agency or super-congregation. In this respect Lutheran policy differs from that of some authoritarian churches, where power is vested in a pope or a hierarchy. But remember, a congregation is never a mere organization or institution. It is always a group of members—always people.

### *Synods*

The term synod, which is employed for the regional bodies in The United Lutheran Church and in some other groups, has an interesting origin. Coming from the Greek, it really means "on the way together." The picture is that of a group of travelers, joined together for their mutual benefit and pressing forward toward a common goal.

Synods or conferences or districts get their authority only from the congregation. But for the sake of good order they may exercise some disciplinary authority over congregations and pastors. This is necessary in case some congregation should depart from true Lutheran teaching, or if some pastor should err. In The United Lutheran Church's model constitution for synods the powers of a synod are defined like this:

"To preserve and extend the pure teaching of the Gospel and the right administration of the sacraments . . . conserve the unity of the true faith . . . cultivate cooperation between congregations . . . establish new congregations . . . establish and maintain colleges and seminaries . . . support home, foreign, and social missions . . . cultivate worship in congregations and families . . . encourage stewardship . . . ordain and discipline pastors . . . help pastors and congregations in time of difficulty, trouble, strife."

In the proposed merger of the American, Evangelical, United Evangelical, and Lutheran Free churches, which will probably be completed in 1957, the authority of the district groups is similar to that of synods in The United Lutheran Church, although more limited. They may exercise general supervision over pastors and congregations, admit and exclude congregations and pastors, ordain candidates who have been approved by the national church council, and carry out various other functions.

The United Lutheran Church has thirty-two synods, all except three organized on geographical lines. The proposed ALC-ELC-UELC-LFC

merger will set up eighteen districts, all geographical. The Augustana Lutheran Church has thirteen conferences, organized on geographical lines, but with limited powers.

### *General Bodies*

General bodies of Lutherans in this country are now taken pretty much for granted, but actually such national organization has only been the product of the last generation. Earlier federations, like the General Synod and General Council, were loosely organized and synods could enter or leave them almost at will. Some synods (like the Missouri Synod) grew so strong and widespread that they saw no need for further organization.

At this writing the major church bodies of Lutherans in America are The United Lutheran Church (organized in 1918 as a merger of the General Synod, General Council, and United Synod of the South); The Lutheran Church-Missouri Synod; The Augustana Lutheran Church (mostly of Swedish background); The Evangelical Lutheran Church (mostly of Norwegian background); and The American Lutheran Church (product of a 1930 merger, with the Ohio and Texas Synods as chief constituents). There are also smaller bodies of Danish and Finnish background.

### *National Lutheran Council*

War was the catalyst that compelled the various Lutheran groups to rise above some of their differences and work together. World War I saw the organization of the National Lutheran Council, now accepted as an agency for seven Lutheran bodies— all major groups except Missouri. The need for ministering to men in the armed forces, and the urgency of postwar relief abroad, drew together most of our American churches. Finding that they could work together amicably and successfully under such pressures, they continued their splendid program of cooperation in an organization that has gained a good reputation over the years. The National Lutheran Council, however, is an *agency*. It is authorized to do only what the member bodies say it may.

### *Lutheran World Federation*

In the days preceding the catastrophe of World War II, American Lutherans were beginning to realize that they had much in common with their brethren in the faith across the sea. The relief work done after the earlier war had awakened European Lutherans to the strength and love of their American counterparts. Notable leaders like Dr. John A. Morehead, Dr. S. C. Michelfelder, Swedish Archbishop Soderblom, Norwegian Bishop Nygren, and others, led in advocating an international association. In 1923, and again in 1929, a Lutheran World Convention was held. Ten years later this blossomed into the Lutheran World Federation. It was just in time. The explosion of World War II separated most Lutherans of Europe from those of America, but gave the newly-formed Lutheran World Federation its great tasks. Mission fields that

were orphaned from their European parent churches needed support. Millions of refugees floundered helplessly, beseeching the churches for aid. Through Lutheran World Action and its accompanying programs the Lutherans of America responded willingly.

All over the world, Lutherans found themselves in new positions. In the Pacific islands of Java, Ceylon, Sumatra, and others, which form Indonesia, a land of sixty million highly-civilized people, the Batak Lutheran Church had been organized by German missionaries. Cut off from their sponsors by the war, the Batak Lutherans accepted self-support and bravely continued their work. When the war ended they were a strong, indigenous church. They became members of the Lutheran World Federation and are now sending missionaries to India and other Asiatic lands. They stand beside other Lutherans of the world, strengthened by bonds of brotherhood, and helping to build the kingdom of God.

In Africa Lutheran groups were not so well favored. Cut off from Europe, many mission churches might have been lost. They needed help from somewhere. In some cases German missionaries were supported by American funds, sent through Lutheran World Federation, to enable them to carry on their work. In other cases Americans took up the labor which the Europeans were forced to relinquish. Thus the work of the kingdom of God continued unhindered. World-wide Lutheran co-operation had achieved its purpose.


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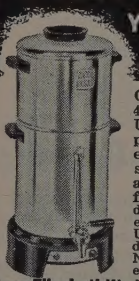

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### *"We Never Knew"*

Probably the people of Pastor Erickson's little congregation had never before visualized their part in this global program. They were more concerned about the Christmas program in the Sunday school, and the new candlesticks for the altar. But when the need arose, they turned to the church for help—and were not disappointed. Through the wise planning of faithful leaders, and the loving co-operation of Lutherans all over the world, they were part of a great international fellowship, able to participate in the whole work of the whole Christian church. They could say with new meaning the words of the Catechism, "I believe that Jesus Christ has redeemed me . . . in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness."

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**1908 Grand Avenue Nashville, Tenn.**

### *For Study and Discussion*

1. Try the following quiz at your meeting. One of the answers in each of the following sections is correct. Check it. Who can get the most correct answers? If necessary, ask your pastor to indicate correct answers after the quiz has been taken.

1. In most European countries the heads of the Lutheran churches are called
   (a) cardinals
   (b) bishops
   (c) superintendents

2. In South America, the largest number of Lutherans is in
   (a) Brazil
   (b) Chile
   (c) Venezuela

3. According to recent figures, the number of U. S. Lutherans is
   (a) 750,000
   (b) 10 million
   (c) 6 million

4. To be trained for the ministry, a pastor must attend a
   (a) seminary
   (b) cemetery
   (c) university

5. The number of years spent in colleges and professional schools by a Lutheran pastor is usually
   (a) Two
   (b) Four
   (c) Seven

6. The president of the Lutheran World Federation is
   (a) Dr. Fry
   (b) Dr. Malmin
   (c) Dr. Lilje

7. The following sets of initials indicate the important Lutheran bodies organized in 1918:
   (a) LWF, ULCA
   (b) ULCA, NLC
   (c) NLC, ILGWU

8. There's likely to be a large merger of Lutherans again in
   (a) 1957
   (b) 1967
   (c) 1997

9. In Lutheran teaching the basic unit of organization is
   (a) the church council
   (b) the conference
   (c) the congregation

10. One of the greatest tasks of the Lutheran World Federation is
   (a) attacking communism
   (b) raising money
   (c) supporting missions

2. What are the names of the of-

ficers of your synod or conference or district? What do you know about each?

3. Who are the officers of your national church body? What can you tell about each?

4. What benefits come to the local congregation and the individual Christian from the synod or conference or district?

5. What benefits come to the local congregation and the individual from the national church body?

6. How do the National Lutheran Council and the Lutheran World Federation help the individual discharge his Christian tasks?

**Bible Study Plus**

**Assignment for the January (First) Meeting**

The theme of our 1956 Brotherhood topics is, "Count Me a Partner." The topics will be Bible centered—based on various aspects of the life of Christ. But they will aim at accomplishing more than mere growth in knowledge and appreciation of Christ's life. Their primary purpose will be to help members of the Brotherhood attain spiritual growth and engage in practical Christian living.

One of the things in which we glory is that the Son of God is willing to accept us as his partners in the great task of spreading his kingdom. St. Paul calls us ambassadors for Christ, workers together with Christ, partners with Christ. Our aim in 1956 Brotherhood studies will be to appreciate a bit more keenly the significance of Christ's life and teachings and to enter more fully into the work which he has given us to do.

The first topic in our series, "Count Me a Partner—In Choosing to Serve," seeks to probe the mind of Jesus and uncover his concept of service for those who would follow in his way. In preparation for that topic the following assignments should be carried out:

1. Prepare a list of Bible passages dealing with the biblical concept of service. Prepare and distribute a mimeographed list one month in advance of the meeting and ask the men to read the passages. The list may include passages referred to in this topic.

2. In planning the meeting, consider the possibility of presenting the topic in the form of a debate or panel. A debate subject might be "Is Jesus' concept of servanthood practical in our kind of world?" A panel could discuss the factors that went into Jesus' concept of servanthood.

3. Consider the possibility of using an audio-visual aid for part of the meeting, but not as a substitute for the topic study. The following are only three of many possibilities:

Film, **Dedicated Men.** 28 minutes, rental $9.

Sound filmstrip, **Clean Up, Paint Up, Perk Up.** 78 frames, two 78 rpm records, rental $2.50.

Sound filmstrip, **Let Me Ring It,** 87 frames, two 78 rpm records, rental $2.50.

These audo-visual aids are available from your publication house.

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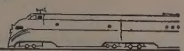
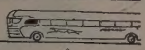
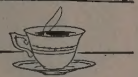


**. . . on the Highway**



**on your own Table**



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